# THE
# Heavenly Conversation.

Set forth in a

# SERMON

On *Phil.* 3. 20.

By *T. S.*

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## Phil. 3. 20.

*For our Converſation is in Heaven.*

THe greateſt part of men, yea the greateſt number of thoſe that go under the notion of Chriſtians, little conſider, for what end they were born, or why they came into the world; elſe would they not ravel out their ſhort-lived dayes, in purſuing after Earthly vanities, whoſe beauty ſoon fades, and their Luſtre decayes. Certainly thoſe

think Heaven hath no desirable glory in it, that Eternal Joyes are not worth seeking after, or else they would not so undervalue them ; they are Stars of the first magnitude, placed in an high Orb, who can with the Apostle say, *Our Conversation is in Heaven.* O what delightful, oh what pleasant lives do they live, who are heirs of happiness ; who regard their immortal souls, and will not for a few transient delights, or momentany pleasures, or aery honours part with their title to their future Inheritance ! who can cheerfully think on their dying day, it being the day of their deliverance from the remnant of Corruption ! It puts an end to their fears, and cares, and gives

gives them the poſſeſſion of the Lord Jeſus. The world can give no ſuch hopes or comforts as aſſured Chriſtians are partakers of, who though their Commoration be on Earth, yet their Converſation is in Heaven; They carry themſelves as Citizens of *Sion*, as Burgeſſes of the New *Jeruſalem*.

My Text is the lively pourtraicture of a true Saint, the exact Character of a real believer; in which you may Obſerve,

1. What he is for the preſent, *his Converſation is in Heaven.*

2. What in Expectation, *from whence he expects a Saviour, even the Lord Jeſus Chriſt.*

I ſhall not here imitate the Aſtronomer to cut the Heavens into various Circles, by curious ſuppoſitions, I need not any hypotheſis to ſalve the appearances of the Cœleſtial Orbs, but obſerve this plain Method.

1. Shew you what is meant by Heaven.

2. What by Converſation. There is in Scripture mention made of a Threefold Heaven.

1. *Cœlum naturæ*, A natural Heaven, and this is two fold.

1. *Aerium in quo aves volitant*, The air in which the Birds flye. Hence they are ſo often ſtyled, *the Fowls of the Heaven*, Jer. 7. 33. Pſal. 79. 2. Luk. 13. 19.

2. *Æthe-*

2. *Æthereum* (viz.) *firmamentum comprehendens omnes Sphæras Cæleſtes*, The firmament comprehending all the Cœleſtial Orbs, Gen. 1. 14, 15. *And God ſaid let there be lights in the firmament of Heaven, to divide the day from the night.*

2. There is *Cœlum Gratiæ.* This is the Church militant, *Rev.* 12. 7. *There was war in Heaven.* And though it be true that Chriſt dwelleth in his Church, yet in the Text there is an expectancy of Chriſt from it; So that by Heaven here is meant the Third Heaven. *Cœlum Gloriæ; Quod eſt beatiſſimum illud habitaculum, in quo Deus Gloriam ſuam Angelis, & Electis manifeſtat*, That bleſſed habitation in which

God manifeſts his glory to the Angels, and elect perſons; this is the place whither Chriſt aſcended, and in and from which he demonſtrates his goodneſs.

2. What is meant by *Converſation.*

The word in the Original πολίτευμα, ſometimes is rendred a City, and this ſhews the conſent of the expectation both of the Old, and New Teſtament, *&c. Abraham*, *Iſaac* and *Jacob* looked for a City above, and we ſeek for one that is to come, *Heb.* 13. 14. Take the words in this ſenſe, and then you may obſerve, That Heaven is a Chriſtians home: but the word is uſed for a mans Converſing, as Phil. 1. 27. *Let your Converſation be as* &c.

Our City whereof we are Citizens and whereunto we have right is Heaven. *Civitas noſtra in qua ut cives converſamur in cœlis eſt.* Vid. Poli. Synopſ. p. 878.

Carry

Carry your ſelves as Citizens of an heavenly *Jeruſalem*. You differ much from Chriſts Enemies, *they mind earthly things*. But do you trade in Heaven, and have your hearts where your Treaſure is. So that the Obſervation from the words, is this,

Ἡμῶν γὰρ πολίτευμα oppoſitum eſt ei quod præceſſit, τὰ ἐπίγεια φρονούντες. *ut municipes Cœlorum nos geri-mus.* Steph. Beſa. *Jus noſtræ Civitatis eſt in Cœlo; ſeu Cives ſumus Cœli, non terræ: quæ igitur in Cœlo ſunt, quærere debemus.* Zanch.

*A Chriſtians Converſation is an Heavenly Converſation.*

He lives in the world above the world: whileſt others are hoarding up treaſures on earth, he is providing for a future ſtate by laying hold on eternal life, and preparing for Heaven.

Naturaliſts ſay of Doves, that

that they will live and thrive both in hot and cold places. Chriſtians muſt ever, whether the World ſmile or frown, be going forward in their heavenly Courſe towards the haven of Eternal bliſs.

*Our Converſation is in Heaven.*

But this may ſeem a paradox and ſtrange to many, and they are ready to ſay as *Mary* to the Angel, *how can this be?*

*Anſw.* 1. A Chriſtian may be in Heaven whileſt on Earth in reſpect of his deſires: he longs to be with Chriſt, that he may have ſweet familiarity with him, and alwayes enjoy his preſence. His heart is pierced with the arrows of his Saviours

viours love; and think it not ſtrange if in an holy *pathos* of deſire, like the ſweet ſinger of *Iſrael*, he warble forth this expreſſion, Pſal. 42. 2. *As the hart panteth after the water brooks, ſo thirſteth my ſoul after thee O God; when ſhall I come and appear before thee?* A Saint ſeriouſly thinks, O how happy are they that are taſting of thoſe pleaſures at Gods right hand, that are enjoying their Saviours delightful company, whileſt he is uttering doleful complaints here below! and therefore prays, Lord thy Kingdom come, come ſweet Jeſus, come quickly, *Rev.* 22.

2. A Saints hope is there, *Heb.* 6. which hope we have as an Anchor of the Soul both

both ſure and ſtedfaſt, and which entreth into that within the vail. True hope is like fire, an active Element ever flaming upwards towards Heaven, towards thoſe Manſions of glory God hath prepared for his Children. It is a Jubilee to the Saints heart, a Joy to their thoughts to think of appearing before God.

3. A Saints love is there. This divine grace is like *Jacobs* ladder, by which the ſoul aſcends from Earth to Heaven. A Chriſtians affections are not tyed to the worlds embracements, the Glory of Heaven raviſheth his heart with delight and Joy; ſeeing by faith theſe eternal Manſions diſplaid before the ſoul, it increaſeth love, he is in-

dear'd

cleared in affection towards Chriſt, and cryeth out, *Shew me my Lord and it ſufficeth, John* 14. 8. God is the throne of Divine love, and Heaven is the Saints Reſt.

4. A Chriſtian is in Heaven whileſt on Earth in reſpect of his deportment. He behaves himſelf in this life as a Citizen of Heaven, as one that hath higher thoughts and imaginations than meer carnal men: he ſtrives to do that good now that he may hear of with comfort at the great day of Account. He lives as one that doth believe the World to be an Enemy to his ſalvation, and therefore doth not fix his affections on it, but diſeſteems things below. Whatever raging paſſion may

may ſay againſt an holy life, yet he is reſolved not to dim the glory of Chriſtianity by a wicked Converſation. He prefers the Lord Jeſus before the choiceſt things here below: though Chriſt be under a Crown of thorns and all things elſe in a beauteous dreſs, he undervalues them in reſpect of him. He will part with life the choiceſt earthly Jewel rather than he will ſhrink from that hope laid up in glory.

Reaſons why a Chriſtians Converſation is in Heaven.

1. Becauſe their calling is too high for any other place, too noble for any Earthly Market or Exchange. Our ſouls are too pretious and ingenious for Earth, being of large expectancy and deſires.

Whence

Whence it is that no Creature is ſo pleaſing in poſſeſſion as it was in expectation. No true ſatisfaction till we come to glory. In Heaven only a Chriſtian finds his *Quietus*. O there is ſecurity and ſafety.

2 Reaſon, Becauſe God, his holy Angels and the ſpirits of Juſt men made perfect are there. A glorious King attended on by ſuch Sacred ones conſtitutes a Court ſurpaſſing *Solomons*, the ſplendor of which did once deſpoil a ſplendid Queen of all her ſpirits.

If *Moſes* his face did ſhine to aſtoniſhment, when he had been but in a dark Cloud becauſe God was there: glorified Saints then who have waſhed themſelves in the Blood

Blood of the Lamb are fairer than the Sun. Is not Heaven worth breathing after, when ſuch a Soveraign is ſo attended, where there is no want of any thing? God will give his Saints abundantly above what they are able to ask or think, *Epheſ.* 3. 20. where they will have delightful company, Communion with Saints and Angels, where they ſhall be Coheirs with Chriſt, and of the houſhold of God, *Epheſ.* 2. 19.

3 Reaſon, Becauſe the world is not worthy of them, *Heb.* 11. 38. and in and amongſt ſuch worthleſs ones to converſe bewrayes either diſeſteem or Ignorance of the glories to be revealed. Wonder not if Saints deſire

to

to be where no accuſer is admitted, nor evidence accepted, nor Indictment found, the accuſer of the Brethren being caſt out, and an eternal calm following thoſe turbulent ſtorms they have been toſſed in here.

4 Reaſon, Becauſe the world loves them not, and to converſe with enemies is imprudence, and will ruine and deſtroy us; If we partake of their ſins, we ſhall partake likewiſe of their Judgements. Hence *David* cryes out *Pſal.* 120. 5. *Woe is me that I dwell in Meſeck, and ſojourn in the Tents of Kedar,* that I lye like a pearl amongſt rubbiſh, that I am deſpiſed and perſecuted. O how am I obliged to converſe with my maker and to trade in Heaven. *Uſe.*

*Uſe.* If a Chriſtians Converſation be in Heaven, Then this Reproves thoſe whoſe Converſation is on Earth, who had rather be *terræ filii* than *Cæli hæredes*, Sons of the Earth, than heirs of Heaven; who have no higher thoughts, nobler ends, than to fare here with *Dives* deliciouſly every day, and neglect the welfare of their ſouls; who reſemble the murmuring Iſraelites, that were more pleaſed with the Onyons of *Egypt*, than the ſweet Cluſters of *Canaan*, more delighted with Earthly Traſh than the Viands of Heaven. Fooliſh are many in delaying to provide for future bliſs, and when the Symptomes of death are upon them, and the pulſe beats faint

faint and quick, then they begin in a ſuperficial manner to cry out, *Lord have mercy on us.* To ſuch I ſay, O ye Sons of Earth, of darkneſs, awake and hear the Lord, before the Grave and Hell have ſhut their mouths upon you. Set about the affairs of your ſouls ſpeedily; Value not your Gold above God, nor your earthly pebbles above the pearl of price. Earthly things are but ſhadows, which will ſoon vaniſh when the Sun of life is ſet. The world in all its Gallantry is but like a picture drawn on ice, which affords no ſtability, but whileſt you are ſtanding on it, you are gliding from it; Fix not then your happineſs on ſo ſlight a foundation.

Na-

Naturaliſts ſay that no water will quench the Dragons thirſt. No Creature I am ſure can fill the vaſt deſires of an Immortal ſoul. O what folly is it then eagerly to purſue the world, and neglect Heaven, to ſpend our time in vanity and to ſlight eternal happineſs? Many do not think what will comfort a departing ſoul.

2. It reproves thoſe whoſe Converſation is in Hell, who ſcarce remember the Name of God but in their Oathes and blaſphemies, whoſe ambition is to out-vye each other in ſin and iniquity, who ſet their mouths againſt Heaven, and offer violence to Gods Saints, who ſcorn Religion and the wayes of holineſs. How ſlightly do they

paſs

paſs away their precious hours? whileſt God ſtands by, and time makes haſte, and death approaches, they do the Devils work, and without Repentance are loſt for ever. How many Atheiſts are there that deny the Lord that made them, that walk *Antipodes* to Heaven, and act contrary to the revealed will of the moſt high? Theſe are but beaſts dreſt in the habits of men. O how fooliſh and ſenſleſs are they to ſolace themſelves with lying vanities when their ſouls are almoſt loſt! No ink is black enough to deſcribe thoſe diſmal Clouds of fury under which they reſt. Their Relations, Families, poſſeſſions are accurſed, Prov. 3. 33. *The Curſe of the Lord is in*

*the*

*the houſe of the wicked, their names ſhall rot. The Lord will ſend on them curſing, vexation and rebuke in all that they put their hands unto till they be deſtroyed,* Deut. 28. 20. But that which aggravates their miſery, they ſhall be puniſhed hereafter with unexpreſſible torments.

I have read of *Charles* King of *Sweden* a great Enemy to the Jeſuites, that when he took any of their Colledges, he put the younger ſort into Mines, ſaying that ſince they had wrought hard above ground, he would make tryal how well they could work under ground. Thus Satan ſerves his Agents, when they have wrought hard for him on Earth, he will pay them their wages

wages in the dark vault of hell.

3 Uſe of Examination, Examine your ſelves whether your Converſation be in Heaven or not. It's an eaſier matter than many think to diſcover what we are to our ſelves, though the heart be deceitful; See then where your Trade moſt lyes; Let not your Salvation hang in ſuſpence. Do not follow Chriſt as the Jews did *Saul* trembling. Though you cannot aſcend into Heaven, and ſee your Names written in the Book of life, yet may you deſcend into your own hearts, and know what principles you are guided by. If you be ſaved hereafter, you muſt be ſanctified whileſt here, *Heb.* 12. 14.

I have read of a Senator relating to his Son the great honours decreed to a number of Souldiers whoſe Names were written in a Book; the Son was Importunate to ſee it; the father ſhew'd him the outſide, it ſeemed ſo glorious that the Son deſired him to open it; by no means, ſaith he, it is Sealed by the Council; Then ſaith the Son, tell me if my name be there; The father anſwered the names are ſecret; The Son conſidering diligently how he might get ſatisfaction deſired him to declare the merits of thoſe inſcribed, which he performed, and the Son conſulting with his own heart found himſelf none of them. My friends, though the Book of Life, in which the names

of

of thoſe that are Decreed to Glorious Crowns be ſecret, yet their deſerts are open. Thoſe that would have Heaven hereafter, muſt have heavenly Converſations whileſt here. Now would you not fail in ſo great a duty?

Firſt, Conſider where your heart is moſt. Do you love God or the World better, Heaven or Earth? Where your chief happineſs is, there your affections will be placed. Matth. 6. 21. *where your Treaſure is, there your hearts will be likewiſe. Sancti ibi ſunt, ubi nondum ſunt.* Saints are there in their affections, whither as yet they are not come in their attainments. Their thoughts feed on the faireſt objects, and take ever and anon a

turn or two upon Mount *Tabor*, and have continual aſcenſions in their hearts after Heaven, *they mind the things above*, Col. 3. 2. Now carnal men they are of the Earth, and ſpeak of the Earth, *Joh.* 3. 31. As the Graſhoppers are bred, live and dye in the ſame ground; So theſe men are wholly Earth in their whole courſe. How do many drown their reaſon in ſenſuality, and ſpend no ſerious hours about Heaven and Eternity? They can find time to Eat, to drink, to ſport and play, but never think on their future Condition. If thy Converſation be in Heaven, thy heart will be there the moſt.

2. If your Converſation be in Heaven, you will joy and

and rejoyce when you ſee your ſpiritual eſtate thrive, and grieve at its decreaſe. The wiſe Merchant is well pleaſed with a gainful bargain ; The Laborious huſbandman is much delighted with a fruitful Increaſe ; and the ſincere Chriſtian is much Comforted at the Thriving of his graces. He loves to ſee theſe Celeſtial ſparks blown up into a flame ; he breaths after the Spirits influences, and is delighted with its pleaſant Gales. True Chriſtians are much troubled when they perceive themſelves in a declining Condition.

3. If your Converſation be in Heaven, you have frequent intercourſe and Communion with God. You

are much in Contemplation of his excellency, in admiring his infinite beauty, in adoreing his unſpeakable Greatneſs, in wondering at his admirable love to the Sons of men. You have frequent approaches to God by prayer, making your requeſts and wants known to him. You are Favourites in the heavenly Court ; and may ſpeak freely to the King of Kings, and need no Angels to be Mediatours to bring you into the preſence Chamber. Jeſus Chriſt will be your Interceſſour, *Epheſ.* 3 12. In him you have boldneſs and freedom of acceſs to the Throne of grace. If you be ſorrowful, from him you may expect true Joy ; If you be incompaſſed with fears and doubts,

doubts, make your ſuit unto him who will relieve and help: The Gates of Heaven are alwayes open unto you, and you have the priviledge of Gods Ear.

4 Uſe of Exhortation, Let this Exhort you all to Heavenly Converſations. Let your affections and actions be bound for Heaven; in ſerving men ſee that you ſerve the L^d Jeſus Chriſt. Imitate thoſe Angelical beings that wait on the God of Glory; though ſent on Gods meſſage on Earth, yet they are never out of their Heaven. Do you hope to be Co-heirs with Chriſt, Citizens of *Zion*, O then live ſuitable to your hopes, 1 *Theſ.* 2. 12. *Walk worthy of him that hath called you to his Kingdom*

*and glory* ; Thy Calling is Heavenly, *Heb.* 3. 1. It is from God, and therefore ſhould lead thee to God. O what noble, O what excellent lives do they live who Trade in Heaven, who have familiar Converſe with their maker, whoſe ſouls are beautified with the graces of Gods Spirit, who are intereſted in rich promiſes, intitled to a glorious Kingdom!

Now for Motives to perſwade you to the practice of this duty.

1. Conſider, they that drive an heavenly Trade deal in the choiſeſt things, *viz.* precious graces, that make them partake of the Divine nature, that ſtamp the Image and ſuperſcription of

of God upon the ſoul, that make them find favour in the eyes of the Lord, *Gen.* 6. 8. Divine graces are of a Celeſtial extract, and make men live the life of God; they are the Riches of a Saint, they are his choice Treaſure, they prepare him for Communion with his Maker, for intercourſe with his Redeemer, for converſe with his preſerver. They are the ſouls Ornament, they are a Chriſtians beſt life-guard, they are of more value than Rubies, yea all that thou canſt deſire are not to be compared to them. A grain of Grace is worth a Talent of Gold, A Stem of this Tree all the Cedars in *Lebanon*. Theſe make you fit to be partakers of the un-

defiled Inheritance; these prepare for glory. You may go to Heaven without Riches, but not without Righteousness; You may go to Heaven without Gold, but not without Grace. Divine graces fill the soul full of Comfort at the dreadful day of Judgement, when Kings, Nobles and mighty men shall call to the Rocks to fall on them, and to the hills to hide them from the face of him that sitteth on the Throne, *Rev.* 6. 15. Then will the truly Gracious Christian appear lovely, clothed in their bright Robes, rejoycing, because Jesus their Judge is their friend.

2 *Motive* to perswade to Converse in Heaven, because there are heart-satisfying

treasures,

treaſures, *Pſal.* 17. 15. *I ſhall be ſatisfied when I awake with thy likeneſs.* Here one good bargain provokes to another, and tortures the heart if we procure it not, but Heaven fills the ſoul full of ſatisfaction. Here the body may be ſooner fill'd with air, than the ſoul with earth. Were we Soveraigns of the world, placed in the chairs of dignity and honour, filled with Natures choiceſt excellencies, yet this could afford no true joy to the ſoul. The worlds greateſt darlings in the midſt of their ſufficiency are in ſtraights, *Job* 20. 22. *they are never ſatisfied, but like the horſe-leeches two daughter, they cry, give give.* As the Angel told the woman con-

concerning Christ, Luk. 24. 6. *he is not here, he is risen*; so may I say concerning satisfaction, it is to be found in an higher region. Heaven will afford the Soul full content, Psal. 16. 11. *In thy presence there is fulness of joy*; those Riches, those blessed and glorious pleasures, that exceeding eternal weight of glory which is there possessed by Saints, will infinitely delight all the faculties of the soul; then may the believer sit down and say, I have enough, my treasures will not rust, decay, or be diminished, they will last for ever.

3 *Motive*, Because they that trade in Heaven, are free from much care and fear that Crucifies the heart. How are rich men troubled

to

to ſecure their deſirable things, how ſolicitous what to do with their abundance? as we ſee in the example of the Rich man in the Goſpel, whoſe ground brought forth great increaſe, and he asked the Queſtion, *What ſhall I do with all this?* Luk. 12. 19. how ſhall I protect this ſtore that it be not loſt or taken from me? this is the common ſpeech of nature, Increaſe of Revenues cauſes increaſe of troubles. Now thoſe Noble Merchants that drive a trade in Heaven need not go to any Enſurance office for ſecurity, they need not fear, God is a ſafe Treaſury, *their Riches are hid with Chriſt in God*, Coloſ. 3. 3.

4 *Motive*, Because of the Excellency of Heaven, *Glorious things are ſpoken of thee, O thou City of God*, Pſal. 87. 3.

Here are the higheſt honors, the ſweeteſt pleaſures, the nobleſt riches; Here thy ſoul will be filled with unutterable Ecſtaſies of Joy at the ſight of thy dear Redeemer; here thou wilt be free from all thy cares and troubles, and enjoy perfect communion with the Eternal God; here thou needeſt not to fear poverty or want, in thy fathers houſe there's bread enough and to ſpare for all his Children. Hiſtorians obſerve, that the Riches of *Cyprus* invited the Romans to hazard dangerous fights for the Conquering of it; and

and ſhall not the excellency of Heaven, the true treaſure that is there, thoſe durable riches at Chriſts right hand perſwade us to an heavenly Converſation? O what a Crown of Glory, what a Paradiſe of pleaſure hath God provided for his faithful ſervants! Could the careleſs world but behold the beauty, the peace, the lovelineſs of this City, they would admire and affect it. The Italians have a Proverb, *He who hath not ſeen* Venice *doth not believe, and he who hath not lived there ſome time, doth not underſtand what a City it is*; Sure I am, he that hath not by the Eye of faith, viewed the glory of this place, cannot believe, and he who hath not been with *Paul*

caught

caught up into the Third Heaven, cannot underſtand the excellency thereof. Were it poſſible for us to ſee the Royal Palace of the great King, to aſcend to the Throne of the moſt high, and ſee the ſtately Court, and the noble entertainment that is there, thou wouldſt diſeſteem of all things here, and long to be in Heaven. If the Queen of *Sheba* could ſay of *Solomons* attendants, *happy are thy men, and happy are theſe thy ſervants which ſtand continually before thee*, 1 King 10. 8. how happy then are they that are Citizens of the Cœleſtial *Zion*, and behold the face of God! This City Heaven in which Saints ſhould Converſe,

First, is a place of ſecurity. The Lord doth watch and ward it; the Inhabitants are free from all perils and dangers, they are above all Storms and Tempeſts. Hiſtorians relate that they who are at the top of the *Alpes* can ſee great ſhowers of Rain fall under them, but not one drop light on them. They who are placed on the heavenly Mount *Zion* I am ſure are ſafe from the troubles that the men of the world are exercited with. We read in *Gen.* 11.4. that when the builders of the Tower of *Babel* thought to make themſelves ſafe, they cryed out, *let us build a Tower whoſe top may reach to Heaven*, thinking thereby to ſecure themſelves from another deluge,

luge, and to be above danger. Once in Heaven, and you are above Satans rage and malice, you need not fear the destroyer; he entreth not into the holy City; he cannot approach this new *Jerusalem*, he cannot disturb your peace.

2. Of Plenty. All things desirable are there, there is variety of the choicest treasure. It is written of *Shusa* in *Persia*, that it was so rich that the stones were joyned together with Gold. This City if you can take it, said *Anaxagoras* to his souldiers, you may vye with *Jove* himself for riches. But what a poor place is this to the New *Jerusalem*, where pure Gold is the Pavement, and the Walls of precious pearls? *Rev.*

*Rev.* 21. 19. Saints deſires will then be ſatisfied being fill'd with the fulneſs of God, *Epheſ.* 3. 19. they ſhall have more than they can wiſh for; O noble place! O happy Citizens!

3. It is a beautiful City, beautiful for ſituation is this Cœleſtial *Sion*, ſeated above the Starry firmament, not here and there beſpangled with glittering ſpots, but wholly ſhining with moſt exquiſite glory and brightneſs. *It hath no need of the Sun, nor of the Moon to ſhine in it: for the glory of the Lord doth lighten it, and the Lamb is the light thereof,* *Rev.* 21. 23. An incomparable place that muſt of neceſſity be where God dwells, where the eternal Majeſty reſides. All earthly beauty is but

but darkneſs to this Cœleſtial ſplendor; here are Riches that will never waſte, here is life, here is Eternity, and this brings me to the fourth particular.

4. It is an Eternal City, its perpetuity adds to its glory, it cannot be moved, thoſe Cœleſtial manſions cannot by ſubtle fire-works be blown up or reſolved into a rude Chaos, it laſts for ever. No Machiavilian ſtratagem can demoliſh it, you need not fear Satans Tyranny or policy, *the accuſer of the Brethren is caſt out, Rev.* 12. 10. there is no undermining this City, *whoſe builder and maker is God, Heb.* 11. 10. this glorious Fabrick muſt of neceſſity be firm that hath infinite wiſdom to contrive it,

infinite

infinite power to protect it. Will now the excellency of this City perſwade you to an heavenly Converſation? Could the diſtracted ſenſual worldling ſhew me a better place than this, I would contend for it, but I am ſure he cannot. I will endeavour therefore to honour my Maker, and wait patiently for poſſeſſion of a place in this heavenly City. Now if you would have your Converſation in Heaven follow theſe directions.

1. Dye to the world, *Col.* 3. 2. *for ye are dead, and your life is hid with Chriſt in God*; dying comforts call for dying affections. The world is the ruine and deſtruction of many, the more wealthy many are, the more wicked. The worlds favourites

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are Enemies to Heaven; *James* 4. *Know ye not that the friendſhip of the world is enmity with God?* They that will be rich fall into many ſnares and many hurtful luſts that drown men in perdition, 1 *Tim.* 6. 9. The world kills its lovers with its Embraces, a true Saint overcomes it, 1 *John* 5. 4. *whoſoever is born of God, overcomes the world*; this noble victorious triumpher gives it its deaths wound by the Croſs of Chriſt, *Gal.* 6. 14. *God forbid that I ſhould glory ſave in the Croſs of our Lord Jeſus Chriſt, by whom the world is Crucified to me*: he will not caſt away himſelf for tranſitory trifles, or for a periſhing world loſe an eternal Kingdom. He knows that

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*he who loveth vanity, vanity ſhall be his Recompence, Job* 15. 31. therefore his affections are mortified to the worlds enjoyments, and fixed upon better objects.

2. If you would have your Converſation in Heaven, then part with every thing that would hinder it. Let not ſin or the world be dearer unto you than Chriſt and Heaven; allow your ſelves in no known offence. Every ſinner is an enemy to God, and be ſure he will not vouchſafe to converſe with ſuch unleſs they repent. Sin is the cauſe of all our miſery, this like a thief will ſteal away thy gains and keep thee from thriving in thy heavenly Trade. If thou wouldſt enjoy Communion with the

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father of Lights, have no fellowſhip with the unfruitful works of darkneſs, *Epheſ.* 5. 11. this will bring thee to Hell and not to Heaven, it will obſtruct the paſſage to the Land of *Canaan.*

3. Be well acquainted with and affected to the Laws of this City. Seek the peace of *Jeruſalem,* Pſal. 122. 6. *they ſhall proſper that love Sion.* Delight in the Law of the Lord after the inward man, *Pſal.* 1. 2. Read that Royal Statute made by the God of glory, *Heb.* 12. 14. *Without Holineſs no man ſhall ſee the Lord.* If thou art not a Regenerate perſon and beareſt the Image of thy maker, if thou beeſt not a partaker of the Divine nature, and thy heart comply not with

with the will of God, thy Converſation will not be Heavenly. If thou delighteſt not in his worſhip, if thou yieldeſt not obedience to his word, if thou doſt not meditate in his precepts, if thou doſt not ſerve and pleaſe thy Saviour, if thou art not careful of thy affections and actions; in a word, if you do not take pleaſure in religious duties, and exerciſe your ſelves to Godlineſs, your Converſation will not be heavenly.

4 Direction, Taſte and ſee that God is gracious; ſeek after peace of Conſcience, and that Joy that comes by believing. The life of a Saint, is the moſt joyful life. Many Jovial ſenſualiſts that never taſted of the grapes of *Eſcol*, of the Cluſters of the

Heavenly *Canaan*, of the precious fruits of Godlineſs, like the unbelieving Spies, would fain bring a ſlander on an holy life. They think Religion makes men melancholy, and that when once we ſalute Chriſtianity, we take our leave of pleaſure. Alas ye Sons of Ignorance, can you find any delight in Earthly things? Can you pleaſe your ſelves with the Melodious aires of muſical Inſtruments, with the ſound of Tuneable Wires? Can you taſte ſweetneſs in Creatures, and do you think the fountains of pleaſure to be void of delight? Do you think Saints, that have God to be theirs, to be without true ſpiritual Joy? Alas your carnal mirth is as ill as madneſs,

neſs, your falſe Joy will end in pain ; But the ſpiritual comforts that Saints enjoy, they are reviving and durable. O the excellency of a good Conſcience that quiets a Chriſtian in trouble, that makes him rejoyce in the Lord ! This is a continual Feaſt, *Prov.* 15. 15. Strangers meddle not with Saints joys, they know not by experience that the wayes of Religion are wayes of pleaſantneſs. A Saints ſolid joyes far exceed all their fleſhly airy delights: ſerious holineſs affords real cheerfulneſs : ſuch ſit under Chriſts *ſhadow with great delight, and his fruit is ſweet to their taſte*, *Cant.* 2. 3. ſuch feed on heavenly *Manna*, they drink of the Wine of Para-

diſe, and delight in converſing with their Lord.

5. Believe the Priviledges of this City. Live by Faith, and in the joyful expectation of being a Citizen there. Walk as it becometh the Goſpel. O Remember thy high Calling, and do nothing unworthy of it. Faith is the Worlds Conquerour, 1 *John* 5. 4. *This is your Victory over the world, even your faith.* Thoſe Noble Acts performed by the Lords worthies, *Heb.* 11. were done by the power of Faith. Faith ſhews the ſoul what excellent delights there are at Gods Right hand, what happineſs there is for thoſe that diligently obſerve the Commands of the Lord. Faith looks not on things ſeen that

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are temporal, but at things not ſeen which are eternal. Faith diſcovers the excellencies of the Land of promiſe, and declares to a Saint what delightful bliſs he will partake of when in the preſence of his dear Redeemer. This keeps Chriſtians ſteady, that they are not moved from the hopes of the Goſpel, but are employed in following the Lord, in dedicating themſelves to his ſervice, and looking for the Rewards of Glory. To conclude then, would you have Heaven hereafter, Let your Converſation be Heavenly whileſt here. Mind the things that belong to your eternal peace, that ſo God and Chriſt, Heaven and happineſs, life and Salvation may be yours, that you may

live with Angels, and converse with the spirits of Just men made perfect.

FINIS.